

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

No. 13, Vol. XX.

Saturday, March 27, 1858.

Price One Penny.

WHO ARE THE REBELS ?

(Continued from page 190.)

The importance of taking the foregoing into our investigation is obvious. It is necessary to take the past history and dreadful experience of the Saints into consideration, that their present feelings and position may be accounted for, that their lack of confidence in an Administration which sends an armed force against them may be duly appreciated, and that their determination to abide extreme results rather than trust themselves again to the tender mercies of their enemies may be properly understood.

Allow us here to ask several questions, which, in this stage of our subject, have become pertinent. Supposing, after the horrible past, which we have only feebly described, and the continual insults, neglect, injustice, and disregard of the unanimous voice of the people of Utah on the part of the General Government, the Saints had at last been driven to rebellion, what less could reasonably be expected? Can the forbearance of human nature be expected to last for ever under the accumulating burden of wrongs? Should it not be considered that the time for human patience to be exhausted had come, and that an indignant outburst was almost necessary to keep the very stones from crying out?

But, in spite of all this, the people of

Utah have not been driven to the painful extremity of rebellion against the institutions of America. They are not now rebels against the Constitution, nor have they yet become aliens to the interests of their country. They still venerate that glorious legacy left to them by their patriotic ancestors. The first word has never been extorted from them in their most agonizing moments to its disparagement. Their speeches are full of eulogy towards the Constitution. They teach that it was given by the inspiration of the Almighty, and believe it to be an especial part of their mission to uphold it in its integrity. They do not design to put themselves without the pale of its authority. They desire to be amenable to its laws; and, while they claim its guarantees, will cheerfully submit to any constitutional process, and ask no more than to travel unmolested within its limits. They have with laudable emulation brought their indomitable energy, for which they are so eminently characterized, to the development of their country's resources, and would proudly shed the last drop of their blood in her defence. It is true they believe that unjust and wicked administrators have held the reins of power and have trampled the Constitution under their feet. Their own experience strik-

ingly illustrates this; and, in their own name, and in the name of the Constitution, they protest against the abuse of power and the rebellious acts of men in high places.

But why should we be called upon to defend the Saints against rebellion—at least up to the time that Buchanan's Administration dispatched a Utah Expedition? Government has not yet shown just grounds for such a proceeding. It has not yet published a statement of charges upon which the people of that Territory have been tried, convicted, and found guilty. Such trial, conviction, and condemnation have not even taken place up to this period. The conduct of Governor Young has not been shown to be unconstitutional, or to exceed his authority as the supreme Federal officer of that Territory, nor has the state of society there been shown to justify the extraordinary measures of Government in the matter. It is not enough to tell us that Governor Young and the people of Utah have been denounced, that the general prejudice is against them, and that their enemies would gladly put them out of the way. Until legally and constitutionally shown in the eye of the law, nothing has been shown.

Why should we be called upon to prove that the sending of an army of invasion to Utah was unconstitutional until the grounds of such a movement have been legally and justifiably established? Though we do not admit that Governor Young has ever exceeded his authority, or that the Saints are now in rebellion against the Constitution, it is asking too much of us to account for events consequent on the sending of the Utah Expedition. Whatever might have been its results, if the act was unconstitutional, Mr. Buchanan's Administration are alone chargeable with the matter, and must answer for it. The conduct of Government in this movement as a *first* act would be considered unconstitutional and contrary to the fundamental laws of all nations in the most extreme case. It is like giving a man into the hands of the executioner before he has been committed to the charge of the jailer, leaving out all the intermediate process required by law.

Until a proper and constitutional investigation had been made for the purpose of arriving at the facts of the case and administering justice without sectarian

partiality or prejudice, until the General Government had been shown, and satisfactory evidence thereof put into its possession, that the acts of Governor Young were unconstitutional, that he had exceeded his authority, that both himself and people were in rebellion, and the state of society in the Territory sufficient grounds for such a measure, a Utah Expedition is, to say the least of it, altogether out of place. For, unless the state of society and organizations of the Territory have been shown to be repugnant to the Constitution, and that military force was necessary to re-organize it and give to the people a constitutional basis, such military force is uncalled for, as it must also be oppressive, burdensome, and coercive in all its workings. Unless the Territory of Utah was in rebellion at the time the "Expedition" was determined on,—unless it was in tangible hostility to the Constitution and the Union,—and unless the people had refused to submit to civil authority, then this movement was at best groundless and unnecessary. If there was no rebellion, military force had nothing to subdue. If the people did not refuse to be amenable to the civil power, then General Government could have reached them through its means, and have remedied all that was repugnant to the Constitution of America and the Organic Act of the Territory. Unless society in Utah answered to the above, and, upon due investigation, the case had been shown to be such at the time of decision upon sending an armed force to Utah, then this measure of Government, viewing it in its best light, was uncalled for and unjust, exhibiting at once a blundering policy and an oppressive disposition on the part of the Administration towards the people of that Territory. It is almost unnecessary for us to observe that such investigation has not even yet been made.

There are three views to be taken of the Utah Expedition measure:—1st. Upon the supposition that a due investigation had shown that the workings of society in Utah were unconstitutional, that the people of the Territory had resisted competent civil authority delegated by General Government to rectify the Territorial Administration according to the Constitution, and the people were really in rebellion. 2nd. Upon the supposition that the intentions of the Administration

towards the people of Utah were, in the abstract, well-meaning and designed to preserve the integrity of American institutions; but that the measures of Government in carrying their well-meant intentions into operation were informal and unconstitutional: indeed, upon the supposition that a series of blunders has been committed of such a serious nature, that even good intentions cannot excuse in those who undertake to hold the destiny of a great nation. 3rd. Upon the supposition that the Utah Expedition was designed in malice,—that its intentions were to coerce and subjugate by military force the people of that Territory, and perhaps to exterminate them,—that it was designed to take from them their just rights, and to deprive them of the guarantees of the Constitution, and, consequently, that Buchanan's Administration were rebels against that Constitution.

The first supposition is known to be not according to the facts of the case. The second we believe to be partially true; while we hold that the greater stress must be laid upon the third supposition. Our grounds for the conclusion are the following:—

1st. The Utah Expedition was at the instigation of private malice and the agitation of political demagogues, and incited by popular prejudice against the Saints as a religious body. It has the appearance upon its face of being only an extension of that persecuting, coercive, and exterminating policy of which the Saints have been so long the victims. The Expedition was not the result of a due investigation and a constitutional resort to suppress a rebellion shown to exist, and is, therefore, corroborative evidence of our views.

2nd. It was generally understood that such were the designs of the Administration, and the press has liberally endorsed this understanding. It was looked upon as the means to "solve the Mormon problem," which was understood to mean the breaking up of the Mormon community as a religious body, and the extinguishing of the "peculiar religion" of the Saints. That such was not their intentions, the Administration has not been very particular to disavow.

3rd. The very fact of the existence of a Utah Expedition was, under the circumstances, suspicious. The dispatch of an army thought to be sufficient to intimidate

and subdue the people cannot be considered other than the result of a coercive policy. To contemplate an armed force of 2,500 men marching into Utah with any other intentions is to look upon the movement merely as a design of the administration to treat the nation with a stupendous farce.

4th. The soldiers composing the Expedition considered the designs of Government to be the breaking up of the Saints as a community of religionists. All along the road they boasted of their intended gallantries with the females of Utah, and in imagination had already engaged in countless adventures to drive away the "peculiar institution." The press thus understood it, and supplied their readers with a variety of pictorial scenes of Mormon women rushing lovingly into the arms of the United States' troops. In an address to the army, its Commander is considered to have intimated, as a stimulant, the division of Utah among his soldiers; and it is certain that they have entertained the expectation of such a reward. Now, it is evident, unless the designs of Government correspond with that of its military representatives, that its choice of its *army of order* destined for Utah has been a serious blunder, and its instructions to it very ambiguous, and capable of a wicked and unconstitutional construction.

5th. The civil authority has the unquestionable right, if necessary, to call to its aid a *posse comitatus* to execute the laws. But the militia of Utah is the *posse comitatus* for the Territory at the command of its supreme Federal Officer. Until that *posse comitatus* has refused to uphold the Governor of the Territory, and a hostile condition of society has rendered it necessary to call in the foreign aid of a United States' army, it is informal, unconstitutional, and can only be looked upon as an aggressive and coercive measure.

These are some of the reasons for our views of the Utah Expedition.

Now, although the Constitution admits of aid lent by the military arm to strengthen the civil power in the lawful discharge of its functions, it does not contemplate an army of invasion upon a State or Territory which has not been duly shown to be in rebellion, or to demand such an extreme measure. It does not contemplate an army of extermination! It

does not design to coerce a people upon the strength of popular prejudice or the injustice of any administration; nor does it propose to break up a religious body, or to interfere with the faith and consciences of the people. Every officer and citizen of the Union is justified in protesting against and resisting such a rebellious movement, though headed by ten thousand times a Buchanan, with all Congress and the United States' army at his back.

New, how did it stand with Governor Young and the people of Utah up to the time that the Utah Expedition was determined on? Governor Young was and is still the supreme Federal authority of the Territory. He had not been duly notified of his removal and of the new appointment. Up to this day his successor has not been installed into office as provided for by the Organic Act of Utah, granted by Congress. Moreover, he has, in common with the United States' officers, refused the invitation of Governor Young to enter Salt Lake City with peaceful intentions, where his installation could have been duly attended to. The Saints, it is said, were industriously following their usual avocations of life, and enjoying a peace, contentment, and prosperity unknown before in their experience. They had never refused to act as a *poese comitatus* to the civil authority, nor to uphold the Constitution. Then came the tidings of a Utah Expedition. Ominous, indeed, was the sound to them! Their past history had taught

them too well the meaning of such a movement.

In such an extremity, what were Governor Young and the Saints to do? They knew the design was to break them up as a body and to subvert their rights. Had the Governor tamely submitted to this high-handed injustice, he would truly have countenanced rebellion against the Constitution, and have been unworthy the trust and confidence of those whom he was sworn to protect and preserve against all unconstitutional movements, even though they should be at the instigation of the President of the United States. It is known what he did. He dared to be faithful to the institutions of his country, his oath, and to those committed to his charge. The people, on their part, dared to support him. The future will yet laud the patriotism of both the Governor and the community—a patriotism not unworthy the sons of the heroes of American Independence.

We have endeavoured, in our investigation, to show that the Saints are not rebels; and we think that our readers have anticipated our final decision as to "who are the rebels." They are all those who have thought to deprive the Saints of their constitutional rights—all who have persecuted, murdered, exterminated, and designed to break them up—all such, from the ruffianly Missourians to President Buchanan and his Administration—all who have designed, led, or abetted an army of extermination against the Territory of Utah.

ORIGIN OF THE TERMS "CHRISTIANS" AND "MORMONS."

It is a well-known fact that the appellation of "Mormons" is one that has been given by the world to the Latter-day Saints as a nickname rather than as a true cognomen. But it is, perhaps, not so well known that the term "Christians" was also a nickname applied to the Latter-day Saints by their enemies. Yet such is the case. By degrees it got into common use, and by succeeding generations was adopted as a sufficiently characteristic term to represent the followers of Christ. Now-a-days, however, the word "Christian" is not considered distinctive enough for those who profess the Chris-

tian religion. The religious community is divided into so many different sects, that each one must distinguish itself by the name of its founder, or by some term which will express the most prominent feature of its peculiar faith or system. Then, again, many of these sects are subdivided into minor parties, all differing from each other upon the various points of dispute, and all adopting some particular title accordingly, in order to distinguish themselves and prevent the various subdivisions from being confounded. None of the sects are satisfied with the name of Christians, and even

their own partisan titles are not deemed sufficiently explicit to classify them. No sooner does one part, or party, separate from another, and call itself by a new name, than it again, according to its own inherent spirit of division, breaks up into other schismatic parties, thus giving rise to more new names; and thus the work of division continues from time to time, every new sect forming a new outpost of Satan's kingdom—Great Babylon. But it will not always be so. The many-headed "beast" crowned with "names of blasphemy" will be finally overcome. The Prince of Babylon will be bound; and his kingdom, so divided against itself, that it cannot stand, will ultimately fall, to rise no more.

We are informed, by the writer of the Acts of the Apostles, that "the disciples were called Christians first in Antioch." (Acts xi. 26.) Antioch, which was the Syrian metropolis, was a large and notoriously-depraved city; and its inhabitants, who were heathen, were particularly noted for their propensity to ridicule, nicknaming, and mimicry, and for their bold and insolently contemptuous usages. Procopius, in his History of the Persian War, says—"The people of Antioch, being men of no earnestness, but altogether addicted to scoffing and lawlessness, heaped insults upon Chosroes from the battlements, and mocked him with disorderly laughter." It was the scornful and insolent treatment which this Persian king (Chosroes) received from the Antiochenes that so enraged him and induced him, in revenge, to burn the city, after he had captured it, and also to put the inhabitants to death.

It was these people of Antioch, then, who were so given to taunting and jesting, who first called the primitive Saints, or disciples of Jesus Christ, by the appellation of "Christians." And what else could it have been but a derisive by-name?

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

[November, 1843.]

Tuesday, 15th. About home. Wrote for the *Times and Seasons* the following "Valedictory:"—

Christ was regarded as a deluded fanatic—a madman—an impostor—a false prophet, &c.; and his followers were regarded in the same light. It is not, therefore, likely that the term "Christian" would be used in a very complimentary sense, but the contrary.

However strange and impious the declaration may appear to those who, from antiquated custom and long usage of the term, venerate the word "Christians," we do not consider it to be a strictly proper name for the recognized people of God. If we take the Biblical Record as a standard in the matter, we find that the acknowledged people of God were anciently known as "Saints." The Apostles, throughout their Epistles to the people, continually address them and speak of them as "Saints," but not as Christians. There are only three passages in Scripture where the expression "Christians" or "Christian" occurs. The first is the one already quoted from Acts xi. 26:—"And the disciples were called Christians first in Antioch." The second occurs in Acts xxvi. 28:—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The third and last is contained in 1 Peter iv. 16:—"Yet if any man suffer as a Christian, let him not be ashamed." In the first case, there is merely an allusion to the fact that the Antiochenes designated the disciples "Christians." In the second text, the term Christian is merely given as the expression of a heathen, who used the word which was in common use among the scoffers. And in the last case cited, Peter, in addressing his brethren, merely takes up the same term used by their enemies and persecutors, and conjures the Saints not to be ashamed of their being accounted "Christians," or of their being, or suffering from being, what the world derisively called "Christians."

"I beg leave to inform the subscribers of the *Times and Seasons* that it is impossible for me to fulfil the arduous duties of the editorial department any longer. The multiplicity of other business that daily devolves

upon me renders it impossible for me to do justice to a paper so widely circulated as the *Times and Seasons*. I have appointed Elder John Taylor, who is less encumbered and fully competent to assume the responsibilities of that office, and I doubt not but that he will give satisfaction to the patrons of the paper. As this number commences a new volume, it also commences his editorial career.

JOSEPH SMITH."

Elder Taylor proceeded to his duties as editor.

Elder Bradley Wilson died suddenly in his 74th year. He received the Gospel in Ohio, removed his family to Missouri, and was driven to Nauvoo in 1839. He has left seven sons and thirty-nine grandchildren residing in Nauvoo.

Wednesday, 18th. About home. In the evening started on a journey to the counties north, in company with John D. Parker.

Thursday, 17th. There was a severe snow storm, and Elder Alphons Harmon (who was just returning from a mission) and another man were frozen to death on the prairie between Nauvoo and Carthage. The Mississippi was frozen over, which fulfilled my prophecy of the 5th instant.

Monday, 21st. A Council of the Twelve, namely, Brigham Young, Heber C. Kimball, W. Woodruff, John Taylor, George A. Smith, Amasa Lyman, and Willard Richards, assembled at the house of Elder Kimball, in Nauvoo, and decided by unanimous acclamation that the printing of the *Millennial Star* and all other publications in England relating to the Church of Jesus Christ of Latter-day Saints be suspended, on the return of Elder Parley P. Pratt from that country, until further instructions from the quorum; and that the foregoing minutes be forwarded to Elder Pratt or to the Editor of the *Star*, which was done by letter from the President and Clerk of the Council.

Tuesday, 22nd. I arrived at home, after a pleasant out, in good health and spirits.

Wednesday, 23rd. At home all day.

Thursday, 24th. By report of the papers, the island of Madeira was visited by a dreadful storm. The summer was hot and weather fine till the 15th, when the rain commenced falling heavily and continued to the 24th. At one o'clock in

the afternoon the water fell in torrents, the sky became dark, the streets in the capital became inundated, and the affrighted inhabitants in town and country fled to the mountains. Upwards of two hundred houses were destroyed at Funchal, and much corn and wine. The damage to lives, houses, and crops on the island, and boats in the harbours was incalculable.

Saturday, 26th. At home in the morning. At ten, met in City Council, which resolved that the inscription for the seal to be procured for the Municipal Court of this city shall consist of a circle, including the words "Municipal Court, City of Nauvoo," within which is to be a book circled with rays, on which is to be inscribed the words "Constitution and Charter."

Wrote as follows:—

Nauvoo, November 26, 1842.

HORACE R. HOTCHKISS, Esq.—Dear Sir,—Yours of the 8th instant to S. Bigdon has been received; and, in consequence of his not knowing anything concerning the matters therein mentioned, or being in any way connected or interested in my affairs, he of course has handed the letter to me, which I shall proceed to answer.

And, sir, permit me to say, on the subject of the deal between myself, as Trustee-in-Trust for the Church of Latter-day Saints, and you, that I am as anxious as ever to have the contract continue good between us, and to meet the obligations specified in the contract. I am not, neither have I ever been, wishful to shrink from it in any manner whatever, but intend to make payments as fast as my circumstances will admit.

But, sir, you are unacquainted with the extreme hardness of the times and the great scarcity of money, which put it out of my power to meet all the payments as they fell due, and which has been the only cause of any failure on my part, and should you feel disposed not to press the payments, but offer a ready equivalent to the state of the times, then, sir, I shall yet endeavour to make up the payments as fast as possible, and consider the contract as still good between us.

I would here say that when I found it necessary to avail myself of the benefits of the Bankrupt Law, I knew not but that the law required of me to include you amongst the list of my creditors, notwithstanding the nature of the contract between us. This explains the reason of my doing so.

I have since learned, from a decision of the Judge of the Supreme Court, that it was not necessary, and that the law has no jurisdiction over such a con-

tract. Consequently, as I have before stated, I am disposed to hold it, provided you will not press the payments. Under these circumstances, I consider it necessary to give you the information required in your letter, in regard to the number and kind of houses on the land, &c.

I shall expect to hear from you again soon. In regard to your having written to me some few weeks ago, I will observe that I have received no communication from you for some months back. If you wrote to me, the letter has been broken open and detained, no doubt, as has been the case with a great quantity of letters from my friends of late, and especially within the last three months.

Few if any letters for me can get through the Post Office in this place, and more particularly letters containing money, and matters of much importance. I am satisfied that S. Rigdon and others connected with him have been the means of doing incalculable injury, not only to myself, but to the citizens in general; and, sir, under such a state of things, you will have some idea of the difficulties I have to encounter, and the expense I have to bear through the unjust conduct of that man and others, whom he permits to interfere with the Post Office business. Having said so much, I must close for the present.

You will hereby understand my feelings upon the subject and the reasons of the course I have hitherto pursued.

With sentiments of due respect, I remain, as ever, yours respectfully,

JOSEPH SMITH.

P.S.—Should it suit you better, I am ready on my part to renew the contract, and would prefer it.

J. S.

In the evening went to see President Brigham Young, in company with Dr. Richards. He was suddenly and severely attacked with disease, with strong symptoms of apoplexy, which was followed immediately with laying on of hands and prayer, accompanied with the use of herbs. Profuse vomiting and purging followed, which were favourable indications. Although he was violently attacked, ever survive long, yet the brethren were united in faith, and we had firm hopes of his recovery.

Sunday, 27th. At home, except visiting President Young, who remained extremely sick.

Monday, 28th. At home all day. Charges of an unequal distribution of provisions, giving more iron and steel

tools to Reynolds Caboon's sons than to others, giving short measure of wood to Father Huntington, also letting the first course of stone around the Temple to the man who would do it for the least price, &c., having been instituted by the stone-cutters against the Temple Committee, — viz., Caboon and Higbee, I requested the parties to appear at my house this day to have the difficulties settled by an investigation before myself and Counsellor William Law. President Hyrum Smith acted as Counsel for the defendants, and Elder Henry G. Sherwood for the accusers. The hearing of testimony lasted until four o'clock, at which time the meeting adjourned for half-an-hour. On coming together again, President Hyrum addressed the brethren at some length, showing the important responsibility of the Committee, also the many difficulties they had to contend with. He advised the brethren to have charity one with another, and be united, &c., &c. Elder Sherwood replied to President Hyrum's remarks. President Hyrum explained some remarks before made. Elder William Law made a few pointed remarks, after which I gave my decision, which was, that the Committee stand in their places as before. I likewise showed the brethren that I was responsible to the State for a faithful performance of my office as sole Trustee-in-Trust, &c., and the Temple Committee were responsible to me and had given bonds to me, to the amount of \$12,000, for a faithful discharge of all duties devolving upon them as a Committee, &c. The trial did not conclude until about nine o'clock in the evening.

Tuesday, 29th. In council with brother Hyrum, Willard Richards, and others, concerning bankruptcy. Afternoon, attended Court at the house of Mr. Hunter, grocer, before Alderman Spencer, for slander. I forgave Hunter the judgment, but he was fined \$10 for contempt of Court.

Wednesday, 30th. Morning, in Council in the large Assembly Room preparing evidence in the case of bankruptcy. Afternoon, had Amos Davis brought before the Municipal Court for slander; but, in consequence of the informality of the writ drawn by Squire D. H. Wells, I was dismissed.

A severe storm of snow, rain, and wind is reported to have been experienced

at Boston this day and evening, doing much damage to the ships and wharves.

Thursday, December 1st. Emma was sick, which occupied some of my time, Visited George A. Smith and Brigham Young, who were sick. Called at Mr.

Angel's, in company with Elder Richards, to give some counsel concerning a sick sister. Called on William W. Phelps to get the historical documents, &c.; after which I commenced reading and revising History.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 27, 1858.

THE LORD OF ALL.—The Christian world are unanimous in assenting that Jesus is this mighty Potentate. With what eloquence and pathos has it been sounded forth from the pulpit that he has long reigned in power over the Christian Church! How many have delusively imagined such to be the fact! With what meaningless enthusiasm have congregations sung—

"Bring forth the royal diadem,
"And crown him Lord of all!"

Yet, though the personage which the general assent of the Christian world has fixed upon is indeed the "Lord of all," how little is the evidence that he has reigned! The homage of the mouth has been given to him in abundance: "Crown him! Crown him!" has been the loud and reiterated acclaim of ten thousand tongues; yet, how far short of the reality is the assumed fact that Christ has been Lord of all, even over those who have professed his name!

It is not our object now, however, to dwell upon the short comings of others. Our design, in going in this direction, is to give the subject a practical bearing upon the Saints. A mere theoretical submission and bare lip-homage are unworthy of the Saints. Such an offering to their God would be an awful insult against the Majesty of heaven. A phantom-kingdom is not a kingdom for the righteous to desire, nor one over which the King of kings will reign.

This Church teaches, as a fundamental doctrine, that Christ is Lord of all. It stands as a living monument and testimony of his right. The Saints profess that they will have him to reign over them, and they will with equal enthusiasm and far more conscientiousness than any other people raise the shout "Crown him! Crown him!"

But is he "Lord of all" even among the Saints? If we compare his authority over them with that which he holds over any other portion of mankind, then is that authority very great. To a great extent he is indeed their king, and they are his people; and the homage which they pay him is not worthless and wordy. There never was a time when Christ gained so large and complete a dominion in so short a time as he has over his latter-day subjects. More especially is this the fact with the Church at head-quarters. But the Saints are by no means so completely under the dominion of the Lord as He designs, nor as they ultimately must be. Yes, brethren He must be the Lord of ALL—the persons, family, talent, influence, possessions—all, ALL belong to Him.

There are some who come into the Church without duly counting the cost. They give to the Lord a part—a very small part. Even their persons do not belong to Him. They give no more than an assent to the work. The power and light which

accompany it are so great that they cannot resist yielding thus much. But it does not deserve even the name of a gift. It is forced from them by the weight of evidence. They are not *devoted* to the cause. In reality, they have no part in the matter; for they never invest anything. Are they rich? They leave their riches out of the Church. Have they nothing but themselves to give—nothing but their persons, their lives, their energies, their labours, their hearts, and their love? They make no investments with these. Are their persons needed in a time of danger and difficulty? The test is come, and they are—gone! Are their riches required? Oh, that question is not so easily settled. They believe in the “glorious first principles of Mormonism;” but their faith is not so far advanced as to acknowledge that Christ is the Lord of their wealth. At least, they must decide that point some future day—in the Valley—when the Saints are perfect, Zion built up, and Jesus reigning on the earth—or, perchance, when they get to heaven! Does Zion want their lives to stand in her defence, or to be consecrated to her interest? Well, they want them too! That is the time to grow weak in the faith—to *withdraw* from their “dear brethren;” or, if residing in Utah, urgent business requires that they should take a trip to California with some Gentile merchants—of course to return to the bosom of the Church full of faith when it is victorious! Are their energies and labours needed? They also need them to better their circumstances and take care of their families. As for their hearts and love, their course soon determine where these are centred. They give their *assent*! What a gift to offer a God! As well might a man take credit for saying the sun shines as to make a merit of such. Being destitute of the more weighty matters, when the day of trial comes they lose their faith. This is the great secret of apostacy in general. When will such learn how worthless is a barren faith? When will they learn the difference between being a Saint by mere *assent* and being a Saint in heart, disposition, interest, destiny—a Saint altogether?

There are also too many of years’ standing in the Church who do not fully realize how much belongs to the Lord. It is *all*—ALL! Brethren and sisters, have you energies, intellect, talents, riches, poverty in this world’s goods, or aught besides? He is the Lord of all! To endeavour to make him such is the great aim of our mission; and it is your duty and privilege to aid in the work. Let it be with us a practical matter, and our acclaim of “Crown him Lord of all!” something better than mockery.

PREACHING THE GOSPEL.—The preaching of the Gospel is a most important part of of the Latter-day mission, and is the means by which the glad tidings of great joy are communicated to mankind. It is the first effort which the holy Priesthood makes for the salvation of the world. Through its instrumentality, those who are now Saints have been converted; through its means they are in the Church of Christ and on the road to exaltation; and through its influence the honest in heart have still to be convinced, and Israel led to the knowledge of God’s purposes and the obtainment of the blessings promised to the Fathers. There are many ways of preaching the Gospel, but the principal are by oral communication and through the publications of the Church.

In preaching the Gospel, the great object of those called to discharge that duty should be to lay before their hearers or readers the clearest exposition of its doctrines, evidences, character, and tendency. The aim should be to do it in the most simple, concise, comprehensive, forcible, and convincing manner which the speaker or writer can command. The principles of the Gospel should be treated with spirit and energy, yet with self-command, and in a style that will command the attention of the people. The plan of salvation should be laid down in a manner worthy of its Divine cha-

racter. The purposes of God should be unfolded in their sublime comprehensiveness as well as in their details; and all the evidences and the strongest arguments should be brought to bear on the work of the last days, to give to that work authority and weight, and to invite the attention and conviction of investigators. This should be the aim of the preachers of the Gospel. If they do not make this the object of their endeavours, and the honest, because thereof, remain in darkness, then the blood of the unconverted seeker after truth will be found on the skirts of those who did not faithfully discharge their duties. And even supposing that God in His providence should lead these lovers of righteousness through a mysterious path into His kingdom, still those who preach the Gospel unworthily will not be found guiltless.

We have often sat and listened, we are sorry to say, to men who have almost altogether disregarded these things—who have, as it were, gone all round creation, impoverished every subject in one discourse, and been loose, feeble, and obscure on every point they touched. We have heard them speak for a period tediously lengthy, even with an interesting speaker and subject,—but, as it was, almost unbearable. It would have puzzled more than a Solomon to have understood what they intended to communicate. Indeed, they did not know themselves. They had no definite intentions, no purpose, except, perhaps, to talk and “show off.” They had no subject and no connection, and consequently conveyed no information. They have wearied and disgusted their audience, including ourselves, who, of course, are supposed to have a tolerable share of patience. Then, to cap the climax, they have informed their hearers that they had been preaching the Gospel of Jesus Christ by the power of the Holy Ghost, as revealed through Joseph Smith, and as believed by all Latter-day Saints. We certainly never should have imagined that we believed in such nonsense, had not the speaker kindly informed us of the fact. Now, we protest against having the Gospel so dishonoured. We do not like to be so painfully disgusted ourselves, nor to see an intelligent audience go away dissatisfied, and with low impressions of our glorious religion. Our desire is to see such errors effectually remedied. Let the Priesthood in this respect, as well as in every other, copy after the highest authorities of the Church. Joseph never justified such preaching, nor has Brigham, either by teaching or example. The sermons of Brigham are full of subject, ideas, and arguments, and are remarkably clear, forcible, connected, and convincing. Let those discourses be their examples.

We have heard some, whose special duty it was to preach the Gospel, stand before a congregation, and almost boast that they had nothing to say—that they were empty! Now, this is a disgrace to them, and is an evidence that they have not magnified their calling. They should be full of the Gospel, full of subject, full of truth, and full of arguments. We by no means expect them to go to the platform with written discourses, trusting in human strength. They should go trusting in God, but full of matter, that the Spirit may enable them to deal it out to their hearers as they severally need. It is evident that unless the treasures are in the storehouse, and their minds prepared to receive the inspirations of God, the Spirit cannot bring out of emptiness treasures new and old.

Perhaps it will be asked if we desire to hear great preaching and vain display. By no means. We have a decided repugnance to all such. But it is necessary that the Gospel should be preached clearly, effectively, and with the power of God. We also like to hear the local Priesthood speak and bear their testimony. We believe this kind of Gospel-preaching, if properly conducted, to be very effective and interesting, and sometimes more so than regular, set, and talented discourses. It matters not how simple and unlearned a speaker might be,—if he is clear in thought,

endeavours to convey information, and is not ostentatious and vain, he will interest his audience, and none but fools will criticise him.

Do we despise genuine oratory, learning, and logical arrangement? By no means, providing it all be judiciously directed, used with an eye single to the glory of God, and is not made to display the vanity and wisdom of man. Those to whom the Lord has given the talents we would like to see surpass the brilliance, clearness, dignity, and artistic treatment of Cicero, and the simplicity, power, and overwhelming eloquence of Demosthenes. But they must be something better than "sounding brass and a tinkling cymbal." They should be the mouthpiece of the Holy Ghost, and their only object be the preaching of the Gospel and the convincing of the honest.

There are a class of men whose principal object is the display of their own imaginary great talents. We have found a few such, though we are pleased to say only few, even among Presidents of Conferences, where they most assuredly should not be found. They seem to imagine that it is their duty to take up all the speaking at Councils, Saints' meetings, as well as the evenings' meetings. When their Pastors are present, or they are at head-quarters, they will over-reach themselves and try to preach big sermons, instead of following the dictates of the Spirit, and letting the prayers of the Saints have effect in their behalf. Instead of conveying to their hearers the principles of the Gospel, they will talk about that which they do not understand, blunder over definitions of learned terms, and make a discourse that altogether puzzles us to give meaning to—much more the Saints and strangers. Being ignorant and dark themselves, they do not realise the fact that others can see their ignorance and darkness. Will such take the hint? Or will it be necessary to make our remarks *more pointed*? We can, if required, extend their fields of labour, even to "the highways and hedges" and "the streets and lanes of the city," and thus give them ample opportunities for gratifying their propensities to "much speaking." Will the Priesthood generally profit by the whole of the foregoing remarks? We hope they will.

ANTI-MORMON OBJECTIONS ANSWERED.

(Continued from page 149.)

OBJECTION.

"We have instances of persons being converted before baptised; therefore it cannot be essential. Cornelius received the gift of the Holy Ghost before he was baptised. Peter did not preach to him remission of sins through baptism, but through Christ. After he had received the Holy Ghost, he commanded him to be baptised."—*The Mormon's "Only Way to be Saved" not the Way to be Saved,* published by P. Drummond.

ANSWER.

It is undeniably true that "we have instances of persons being converted before baptised." Indeed, they are the only

kind of instances worth having! It is the custom of professing Christians in the present day to administer what they call baptism to unconscious infants, that are of course entirely ignorant as to what conversion is. But in the Scriptures there is no record to be found of any such baptisms having taken place in the Church of God. "Instances of persons being converted before baptised!" Yes, indeed, we have many such instances; and we have by no means the slightest inclination to deny it. But what seems remarkable to us is, that our sagacious and profoundly logical objector should deduce from this fact such an out-of-the-way and illogical conclusion as—"Therefore it cannot be essential!" The order of the Gospel, as laid down in

the New Testament, is, that after persons have experienced a change of heart and mind—after they have believed on the Lord Jesus Christ, and truly repented of their sins—after they have been thus converted, or turned from sin and Satan to serve the Living God, accepting in all sincerity, with full purpose of heart, the truths of the Gospel and its blood-bought blessings, it is necessary that they should be *baptised* in water in the name of the Father, Son, and Spirit, as a sign, seal, and token of the remission of their sins, their adoption of the New Covenant, and their initiation into the Church and Kingdom of God.

This is the true order of the Gospel, as revealed in the Scriptures, where we find many cases recorded as examples; or, as our objector says, "we have instances of persons being converted before baptised:" yet from this acknowledged fact he draws the extraordinary conclusion that "*Therefore it cannot be essential!*" But why "*THEREFORE?*" Does the fact of persons having been converted before baptism render their baptism non-essential? If so, then, to carry out this system of logic, it must follow, as "we have instances of persons being converted before" *saved*, that "*therefore*" SALVATION "*cannot be essential!*" Or, to apply this method of reasoning to modern usages, it would follow, as in modern churches "we have instances of persons being" baptised before converted, that "*therefore*" CONVERSION "*cannot be essential!*"

With regard to the case of Cornelius, it is evident from Scripture testimony that, as our objector says, "Cornelius received the gift of the Holy Ghost before he was baptised." But how that proves *baptism* to be *non-essential* is certainly beyond the limits of our comprehension. Yet this is the object for which our sage logician has cited the case. Certainly his logic is of a very peculiar and elastic nature. Caoutchouc-like, it will stretch to any length required, and in any direction. It lacks, however, one important characteristic—namely, *soundness*. Sound logic, or the true science of reasoning, is at least consistent with itself. But such wretched attempts at reasoning as are made by the author of the *professedly*-logical tract before us (sub-titled "The Plausible Logic of Mormonism Refuted,") exhibit not only their own inconsistency and imbecility, but also

the weakness of the cause which requires such miserable props for its support.

"Peter," says our would-be-thought acute reasoner, "did not preach to him remission of sins through baptism, but through Christ." If we had the particulars of Peter's discourse with Cornelius and his company, we should doubtless find that, as an Apostle of Jesus Christ, he fulfilled the commission given to him by his Divine Master—"Teaching them to observe all things whatsoever I have commanded you:" and that baptism, as an essential ordinance of the Gospel, was one of the things commanded by Christ and obeyed by Cornelius, is so evident from the Scriptures, that any attempt to prove it would be superfluous. When giving his last commission, Christ said emphatically, "He that believeth **AND IS BAPTISED** shall be saved:" and though Peter well knew that "he that believeth not shall be damned," whether baptised or not, he had no authority and assumed no authority whatever to disparage the sacred ordinance or to nullify its Divinely-authorized connection with faith, in reference to salvation. The angel said to Cornelius, "Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved." Is it reasonable, then, to suppose that the Apostle forgot or disregarded his Master's parting words? Would he be likely to say, as a servant of Christ, He that believeth, and is *not* baptised, shall be saved? or He that believeth, *whether baptised or not*, shall be saved? Not so. He knew better. We doubt not that he taught his hearers to observe all things whatsoever Christ had commanded; and we have reason to believe also that he gave to baptism, as a saving ordinance of the Gospel, all the prominence and importance which his Lord and Master attached to it in his commission. Is it to be supposed for a moment that Peter, who, when preaching to the people in the Temple porch, said, "Repent ye, therefore, and be **CONVERTED**, that your sins may be blotted out," and who, when preaching at the day of Pentecost, salvation through Christ, said to the assembled multitude, "Repent, and be **BAPTISED** every one of you in the name of Jesus Christ **FOR the remission of sins,**" would fail to preach the same doctrine in the house of Cornelius? Surely not.

The order of the Gospel undoubtedly is, that persons should receive the gift of the Holy Ghost through the laying-on of hands *after* having been baptised for the remission of sins; but that does not in the least prohibit God from bestowing that gift upon whom he pleases *before* baptism, or, indeed, whenever he pleases, or for whatever purpose he pleases. It is a common saying among sectarians that "He who makes a law is above that law." If so, then, why may not that Being who issued the Gospel law of baptism *for* the remission of sins, and the laying-on of hands *for* the gift of the Holy Ghost, deviate from that order or rule whenever he may be so disposed, for special purposes, and thus, under some circumstances, remit one person's sins before baptism, or confer a gift of the Holy Ghost upon another before either baptism or the laying-on of hands? Yet this does not nullify the order of the Gospel, nor does it in the least warrant us in departing from that order.

A temporary suspension of an established law by the *Lawgiver* is not to be regarded by its observers as a violation of order; nor is it to be viewed by its non-observers as a warrant for their disregard and non-observance of it. Thus, although Cornelius had received the Holy Ghost before Peter commanded him to be baptised, it does not follow that *we* have any right to expect such a gift before baptism. In the case of Cornelius, there was evidently a special reason for this suspension of the general Gospel law. Cornelius and his family were Gentiles; and as Peter, in common with his Jewish brethren, entertained the notion that Gentiles were not entitled to the privileges of the Gospel, this would have prevented him from administering to them the ordinances of salvation. He, however, had received a vision from the Lord for the purpose of correcting his national prejudice, and to prepare him for carrying out the will of God in bringing the Gentiles to a knowledge of the Gospel and of the blessings of salvation. Even when, according to the instructions of the Spirit, he paid a visit to Cornelius, and found a number of Gentiles gathered together in the house, he said to them, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I

should not call any man common or unclean. Therefore came I unto you, without gainsaying, as soon as I was sent for." After hearing from Cornelius a relation of his vision, wherein an angel had instructed him to send for Peter, the latter exclaimed—"Of a truth I perceive that God is no respecter of persons; but, in every nation, he that feareth Him, and worketh righteousness, is accepted with Him." He then preached the Gospel to the assembly, and "the Holy Ghost fell on all them which heard the word." His Jewish brethren who accompanied him were "astonished" to find that "on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues and magnify God." Thus old prejudices were effectually removed, and the newly-revealed doctrine of the universality of the Gospel was confirmed and established. Peter then exclaimed—"Can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as me?" We then find that "he commanded them to be baptised in the name of the Lord."

We thus learn, from the plainest Scripture testimony that the case of Cornelius was an evident deviation from the general rule as to the order of the Gospel, and that it was for the special purpose of removing from Peter's mind (as well as from the minds of his brethren) the prejudice which he held concerning the Gentiles, and to impress upon him and them the fact that God was no respecter of persons, but that the honest in heart of every nation were equally acceptable in His sight. When Peter found that God had favoured Gentiles with the ministration of an angel and the gift of the Holy Ghost, his prejudices gave way, his narrow mind expanded, his views of God's purposes were changed, and he could no longer "forbid water"-baptism to the uncircumcised and "unclean" Gentiles, seeing that they had "received the Holy Ghost" as well as himself and his Jewish brethren. Hence we find that although Cornelius was "a just man," and a "devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway," he was not in a *saved* state; for Peter had to tell him words whereby he and his house should be saved (Acts xi. 14): he had to tell him what he ought to do, to

effect that object. (Acts x. 6.) He had not yet obeyed the Gospel, which was "the power of God unto salvation." Thus, after he and his company had heard and believed the word, and had even received the gift of the Holy Ghost, we find that

Peter "commanded them to be baptised in the name of the Lord." And why? Because he well knew that baptism was a Divinely-appointed and indispensably essential ordinance of the everlasting Gospel of salvation.

(To be continued.)

TESTIMONY OF THE LAST GENTILE FROM UTAH.

(From the "New York Herald.")

MR. BELL AN AUTHORITY UPON THE SUBJECT.

Mr. Bell, of the firm of Livingston, Kinkaid, and Co., of Great Salt Lake City, having arrived here within the last few days, direct from Utah, *via* California, and being the last of the "Gentiles" who left that Territory, our reporter sought an interview, for the purpose of obtaining reliable information on matters and things generally in Mormondom, and submits the following as the substance of an interesting "talk" with that gentleman:—

Mr. B. went out to Utah with one of the principals of the firm, in 1849, for the purpose of establishing business relations with the inhabitants of that Territory. Being well received, they immediately opened store, and from that time till the 8th November last, with the exception of six months' absence, Mr. B. has been a resident of Great Salt Lake City. From his long residence there, and the nature of his business throwing him in contact daily with every class of citizens, probably no one who has been to Utah has had better opportunities of forming an opinion of that people, nor could speak with more certainty on the course of their procedure.

MORALITY OF THE MORMONS.

As a community, he represents them honest, sober, and very industrious, fully convinced themselves that they are the people of God, and that Brigham is His Prophet. Notwithstanding, there are plenty of persons in the Territory who are far from being ornaments to society, or models worthy of imitation. Some of the rising generation are fond of a spree, fun, and frolic,—not over particular how they raise a shindy, or at whose expense they have it. Of

this class there are a sprinkling who sometimes forget the wholesome teachings of Father Mathew. With all their faults, admitting, he says, the legality of polygamy, there is, "taking them all in all," not a more moral community in the world than is to be found in Utah, nor, indeed, any so moral, anywhere that he knows of.

TREATMENT OF GENTILES.

Outsiders, or "Gentiles," have not been subjected to abuse or annoyance on account of negative faith in Mormonism. The troubles between the Gentiles and the Mormons have sprung from meddling, unnecessarily and uncalled for, on the part of the former. Many had come to Utah with the idea that the new faith and "peculiar institution" were matters which everybody had a right to criticise, talk about, joke about, ridicule, and oppose; and such have invariably got themselves into trouble: but others who have gone there, and who have regarded Mormonism and polygamy as matters pertaining to the Mormons, and attended to to their own affairs, have lived in peace and been respected by the community. That a prejudice exists against Gentiles in general is very certain; but it has no practical results, if they mind their own business.

FEDERAL OFFICERS.

Mr. B. says that he has seen federal officers arrive and seen them leave. He has watched their proceedings, but never took part for or against them there; and here he purposes to pursue the same course. Some federal officers were much respected by the Mormons, and they had always amicable intercourse with each other: hence he infers that all might have had the same experience. A federal officer who would go there without pre-

justice against the people, and attend strictly to his own business, would have no difficulties. The fact should not be concealed from the public, that the commencement of difficulties has almost invariably sprung from personal matters—not official.

REFUTATION OF CHARGES OF MURDER.

On such grave charges as those of the murder of Captain Gunnison, of Col. Babbitt, and of poisoning Judge Shaver, preferred by Drummond, he considers it his duty to protest against the imputation of such crimes being laid at the door of the Mormons. There is no room for doubting the murder of the two former by the Indians, far from the influence of the Mormons, and under circumstances which demonstrate that it was entirely an Indian affair. At Judge Shaver's death, Mr. B. was called on the Coroner's jury, and there were no grounds for the insinuation of the Judge being poisoned by the Mormons; nor were any such thoughts expressed or entertained by any of the jury, or any persons cognizant of the circumstances attending his death.

SPECIAL COMMISSIONERS EXPECTED.

The present position of Brigham Young and the inhabitants of the Territory is the consequence of the past difficulties with such persons as Drummond—so they believe. They are, therefore, determined to oppose the approach of the army. Their labours heretofore have been confined solely to crippling the Expedition and hindering its advance, with a view to preventing the effusion of blood. Mr. B. had a lengthy interview with Brigham just previous to his departure, and assures us that such was his explanation of the stampeding cattle, &c. Brigham thinks that through the winter the Government

and Congress will have time to consider the matter thoroughly, and, if they wish, withdraw the troops and send in special commissioners. To an investigation they would never have objected, and he thinks they will not even now object; but to an army entering their valleys, under such circumstances, they will not consent: and, sooner than the army should enter, they will fight, and, if overpowered, burn all their possessions and take to the mountains. Some have thought Brigham's discourses were for effect outside of Utah; but our informant thinks to the contrary, and considers that Brigham's words sustain his words.

NO PREPARATION FOR BURNING.

The people are devoid of fear touching the future. They are in hopes that there will be no fighting,—but, if it must come, that victory will perch on the banners of the Saints. Nothing has been done by way of preparation for the burning. Brigham has counselled the Saints in all settlements to sow, plant, build, and improve the same as usual; and he attends to his affairs as before.

BRIGHAM'S HONOUR IN BUSINESS.

The firm had extensive business transactions with Brigham—from first to last, probably, to the amount of \$500,000. They speak of him as an honourable business man, whose word or honour cannot be questioned. An attempt had been made by some parties to trouble the Gentile stores; but immediately on the intelligence reaching Brigham, he and General Wells came and gathered all the information they could, and the following Sunday denounced from the stand the conduct of the offenders; and predictions have since been uttered against all who may be found guilty of stealing, even from the army.

VARIETIES.

PASSING EVENTS.—At Chalons, France, on the 6th instant, 40 revolutionists tried to get possession of the railway station and intercept communication with the barracks, crying "*Vive la Republique*:" 15 rioters were captured, and the rest dispersed. Count Walewski has been dismissed from the French Cabinet. There are premonitory symptoms of a great convulsion in France. The gaols are literally crammed with political prisoners. No less than 15,000 "suspected" persons have been imprisoned within the last few weeks. The entire country is now swarming with police spies, who have power to arrest any individual whom they may suspect as being hostile to the existing despotic Government. On the 13th instant, Orsini and Pierri were executed at Paris: Rudio was pardoned.—**AMERICA:** The Douglas combination is in considerable trouble: Ex-Governor Walker and several of its most important members have deserted Mr. Douglas. The New Orleans